

कौऽहम् ?

प्रश्नोऽयं समुदेति मे मनसि कौऽहं कुतस्त्यस्तथा

किं वा नाम करोम्यहं जगति किं कुत्रास्म्यहं संस्थितः ।

किंलक्ष्यं किमु वा महत्त्वमथवा किं वा ममाऽऽस्ते पदम्, आत्मा मे सुतरामसंस्तुत इति प्राप्तोऽस्मि चित्रा दशाम्

यद्यप्यन्तर्भवस्ति मे मनसि किं वाचा भवेत् तत् स्फुटं किं वा कर्मणि तद् भवेत्पारिणतं किं वा परेभ्यो भवेत् ॥ 1 ॥
तत्सम्यक् प्रतिपादितं किमथवाज्ञातं मया स्यान्नवेत्येवं विप्रतिपन्नमानसतया नो शान्तिमाप्नोम्यहम् ॥ 2 ॥

किं मे धावनमस्तु वा सुविरातेः कार्यान्तरेभ्यो भवेत् किं वा तेष्वभिरक्तिरस्तु किमु वा तेभ्यो विरक्तिर्भवेत्
चिन्ताचान्तमनसा इति प्रविततं सर्वं चरं चाचरं पश्यन् व्याप्तमिदं जगत् किमपि किं नैवाहमालोकये ॥ 3 ॥

ज्ञानं मे प्रापितं मया च पठिता ग्रन्था अनैके भुवि तर्हि मे परब्रह्मणादि कृतिषु स्वीया प्रवृत्तिः सदा ।
दीनां दुर्विधतां गतां च जनतां नो वेद्याचितकृतिर्मेऽन्धो वा बधिरोऽयवाहमिति मे नैवास्त्यहो निर्णयः ॥ 4 ॥

दिव्योऽहं सुविभूषितो गुणगणैर्लोकस्य पूज्यस्तथा कुर्वन् वैभवशालिभवेमवने वासं सदपि सदा ।
ध्यायन् द्रव्यमुपार्जितं कुसृतिभिर्नैकेस्तथा गार्हितैः कृत्यैश्च परैर्नृशंसपरमैः शान्तिं परां नाप्नुवे ॥ 5 ॥

आढयानामकृतात्मनां वत ! कृते आभ्यामि रात्रिर्निद्रवं नैवाहं चलामि रुच्यञ्छिदपि हा ! स्वीयामभीष्टां भूतिम्
हृभ्याणां रचनाविधावनुद्दिनं श्रान्तस्य मे हन्त मो ! वासः पण्डिटी विशीर्षमालिनं वासो ममाच्छादनम् ॥ 6 ॥

आचार्योऽप्यनुशास्त्रिर्नैव सततं राज्ञां नयेऽवास्थितो नैद्योऽहं परमांतुरादिविषया चिन्ता न मां बाधते ।
कार्याणां लय इत्यनेन विधिना कार्यलये कार्यकृत् उत्लोचादिपरः परार्थघटकः सौख्यं परं व्यश्नुवे ॥ 7 ॥

कः पन्थाः किमु मे स्वरूपमथवा कस्याहं भूतलो किं वा कर्म करोमि कस्य च कृते आभ्याहं सन्ततम् ।
किं वा वक्षि शृणोमि किं किमथवा ध्यायामि यामि च स्व च

कौऽहं वेत्ति न वेद्मि हन्त ! किमीति आभ्यामि दिभ्रान्तवत् ॥ 8 ॥

Ref. No.

Dated

कोऽहम् ?

उद्देश्यं समुदेति मे मनसि भोः कोऽहं कुतस्त्वस्त्वत्तथा
किं वा नाम करोम्यहं जगति किं कुत्रास्म्यहं संस्थितः।
किं वाक्यं किमु वा महत्त्वं न भवेत् किं वा तमास्ते पदम्
ऽऽत्मा मे सुतरामहं स्तुत इति प्राप्नोऽस्मि चित्रां दशाम् ॥१॥
अथ चिन्तनमस्ति मे मनसि किं वाचा भवेत्तत्सुखं
किं वा कर्मणि लब्धवे त्परिणतं किं वा परेभ्यो भवेत्।
रात्रस्तम्भश्च उति पादितं किं मथवा शतं मया स्मृतं नवे -
त्येवं निवृत्तिपन्नमानसलया नो शान्तिर्भाष्योऽहम् ॥२॥
किं मे ध्यानमस्तु वा सुविरलिः कामन्तिरेभ्यो भवेत्
किं वा तेऽवगमिरन्धिरस्तु किमु वा लेभ्यो विरगमिन्नेत्
चिन्ताचान्दमना इति प्रवित्तं सर्वं चरं चाचरं
पश्यन् चित्रमिदं जगत्किमापि किं नैवाऽसालोक्यो ॥३॥
ज्ञानं मे उचितं मया यं पाठिता ग्रन्थाऽऽनेके भुवि
तत्किं मे परवचनमादिहृतिषु स्वीया उवृत्तिस्तथा।
दीनां दुर्विधतां गतां च जनतां नरे वीक्ष्य चित्तद्रुति -
र्मेऽन्धो वा अन्धोऽथवाऽहं हस्मिन्ति नैवाऽस्त्वहो निवृत्तिः ॥४॥
दिव्योऽहं सुखे भूयितो गुणगणैर्भाष्यस्म पूज्यस्तथा
कुर्वन् वैभवशास्त्रिदिव्यमवने को संसर्गः सदा।
ध्यायन् इव्यमुपाजितं सुखं लिखि-नैकैस्तथा गच्छितैः
नृपैश्चैव परैश्चैव शिरःपरमैः शास्त्रिणं परां नाप्नुते ॥५॥

५०० ५०००० दिग्भु मे स्वरूपमथवा करुणास्महं भूतले
 किं वा अस्मि करोमि करुण च वृत्ते आम्मास्महं स्वरूपम्।
 किं वा अस्मि श्रुतामि किं किमथवा दमासामि गामि नृच
 ५०० ५०००० जेरेल-वा जेरेमि इत्यतः किमिति आम्मासि दिग्भुन्तवत्।

WHO AM I ?

1. A question comes up in my mind : Who am I ? Whence have I come ? What is my name ? What do I do in this world ? Where am I stationed ? What is my aim ? What is my significance ? How relevant is my existence ? I am a stranger unto my own self. I find myself in a queer state.
2. Whatever I think , is that any way clear through words ? Does it ever translated into actuality ? Can it be conveyed adequately to others ? Is it known even to my own self ? Because of this shattered mental state I find no peace.
3. Should I run after this activity or that or should I abstain from it ? Should I feel attached to it or should I develop detachment to it ? With these thoughts overpowering me I do not see all the moving or stationery things ~~spread out~~ laid out even while viewing them.
4. I have good knowledge. I have gone through many a work in the world. How come then that I am tempted to ~~do~~ cheating others and ~~such other things~~ such like other activities. My heart does not melt even while I see people reduced to penury and misery. I cannot make out as whether I am blind or deaf.
5. I am a divine personage, adorned with qualities admired by people, living always in a luxurious mansion. My mind is centred on wealth amassed with many a deceitful, abominable and cruel acts, I find no solace.
6. For the wretched rich I work day and night not getting the wages I aspire. While tiring myself out for building palatial buildings day in and day out, my dwelling is a thatched hut and my dress tattered clothes.
7. I am a teacher but being a politician, I teach not. I am a ~~doctor~~ physician but I have of my patients. ~~En~~ With the feeling that all work sinks there I work in the office. I accept bribe and then I do some work for others. In this I derive the utmost delight.
8. What is my goal ? What is my identity ? To whom do I belong in this world ? What do I do ? For whom do I work without a break ? What do I speak ? What ~~I~~ do I hear ? What ~~do~~ I think ? Where do I go ? Who am I ? I know that not. Well, why should I then go on and on like one who has lost his direction ?

1. A question comes up in my mind : who am I ? Hence I come to what is my name ? What do I do in this world ? Where am I stationed ? What is my aim ? What is my significance ? How relevant is my existence ? I am a stranger unto my own self. I find myself in a queer state.
2. Whatever I think, is that any way clear through words ? Does it ever translated into reality ? Can it be conveyed adequately to others ? Is it known even to my own self ? Because of this I am in a queer state. No peace.
3. Should I run after this activity or that or should I abstain from it ? Should I feel attached to it or should I develop detachment to it ? With these thoughts overhauling me I do not see all the moving or stationary things xxxxxxxx laid out even while viewing them.
4. I have good knowledge. I have gone through many a work in the world. How come then that I am tempted to see cheating others and know their tricks and such like other activities. My heart does not melt even while I see people reduced to poverty and misery. I cannot make out as whether I am blind or deaf.
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कोऽहम् ?

- सत्यव्रत शास्त्री

प्रश्नोऽयं समुदेति मे मनसि भोः ! कोऽहं कुतस्त्यस्तथा
किं वा नाम करोम्यहं जगति किं कुत्रास्यहं संस्थितः ।
किं लक्ष्यं किमु वा महत्त्वमथवा किं वा ममाऽऽस्ते पदम्
आत्मा मे सुतरामसंस्तुत इति प्राप्तोऽस्मि चित्रां दशाम् ॥
यद्यच्चिन्तनमस्ति मे मनसि किं वाचा भवेत् तत् स्फुटं
किं वा कर्मणि तद् भवेत्परिणतं किं वा परेभ्यो भवेत् ।
तत्सम्यक् प्रतिपादितं किमथवा ज्ञातं मया स्यान्नवे-
त्येवं विप्रतिपन्नमानसतया नो शान्तिमाप्नोम्यहम् ॥
किं मे धावनमस्तु वा सुविरतिः कार्यान्तरेभ्यो भवेत्
किं वा तेष्वभिरक्तिरस्तु किमु वा तेभ्यो विरक्तिर्भवेत् ।
चिन्ताचान्तमना इति प्रविततं सर्वं चरं चाचरं
पश्यन् व्याप्तमिदं जगत् किमपि किं नैवाहमालोकये ॥
ज्ञानं मे प्रथितं मया च पठिता ग्रन्था अनेके भुवि
तत्किं मे परवञ्चनादिकृतिषु स्वीया प्रवृत्तिः सदा ।
दीनां दुर्विधतां गतां च जनतां नो वीक्ष्य चित्तद्रुति-
र्मेऽन्धो वा बधिरोऽथवाहमिति मे नैवास्त्यहो निर्णयः ॥
दिव्योऽहं सुविभूषितो गुणगणैर्लोकस्य पूज्यस्तथा
कुर्वन् वैभवशालिभव्यभवने वासं सदपि सदा ।
ध्यायन् द्रव्यमुपार्जितं कुसृतिभिर्नैकैस्तथा गर्हितैः
कृत्यैश्छद्मपरैर्नृशंसपरमैः शान्तिं परां नाप्नुवे ॥

आढ्यानामकृतात्मनां बत ! कृते श्राम्यामि रात्रिन्दिवं
नैवाहं च लभे कथञ्चिदपि हा ! स्वीयामभीष्टां भृतिम् ।
हर्म्याणां रचनाविधांवनुदिनं श्रान्तस्य मे हन्त भो !
वासः पर्णकुटी विशीर्णमलिनं वासो ममाच्छादनम् ॥
आचार्योऽप्यनुशास्मि नैव सततं राज्ञां नयेऽवस्थितो
वैद्योऽहं परमातुरादिविषया चिन्ता न मां बाधते ।
कार्याणां लय इत्यनेन विधिना कार्यालये कार्यकृद्
उत्कोचादिपरः परार्थघटकः सौख्यं परं व्यश्नुवे ॥

कः पन्थाः किमु मे स्वरूपमथवा कस्यास्म्यहं भूतले
किं वा कर्म करोमि कस्य च कृते श्राम्याम्यहं सन्ततम् ।

किं वा वच्मि शृणोमि किं किमथवा ध्यायामि यामि क्व च

Pure like the currents of the waters of the river Ganga, bright like the digits of the moon. Illumining the knowledge with new interpretations the words of Kalidasa have a charm of their own.

This foremost of the poets shines forth with his divine poetic excellence like the sun with its excellent rays and the mount Himalaya with its mass of snow. Not all is good simply because it is old. Nor is everything new is with blemish. In the graceful poetic art of the great poet there is both antiquity and modernity.

His juxtaposition of the words and meanings is unique and are so the effusive flow of the sentiments in his poems. They verily enthrall the people of all types and force them to be drawn to them.

The genius of the great poet with waves of sentiments gone up appears like the celestial river in that it rushes forth but does not overflow the banks, it has depth of ideas but does not lack clarity.

His shining string of poems arising out of unique intelligence brings listlessness to the string of the same of other poets.

This master poet using appropriate words characterized by softness and elegance and embellishing them with a number of figures of speech shines forth winning plaudits offered by connoisseurs of the poetic art.

There may be many great poets but it is he who imparts sheen to the earth. It is the moon that illumines the night and not the countless stars and constellations

— Satya Vrat Shastri

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सर्वाञ्जनानुन्मदयन्ति सत्यं

कुर्वन्ति तांस्तद्वभागान् हठाच्च ॥ 4 ॥

“वेगाद्वहन्ती च न चोत्तटा च

गम्भीरभावा च न चाप्रसादा ।

रसोत्तरङ्गा प्रतिभा विभाति

महाकवेर्देवतरङ्गिणीव” ॥ 5 ॥

निजाद्वितीयप्रतिभोत्थदीप-

शिखेव काव्यावलिरस्य दीप्रा ।

सम्प्रापयत्यन्यकवीन्द्रकाव्य-

kāryālayas, I work in the spirit that the work there gets out of sight. Given to accepting bribe and subserving the interest of others, I get all the happiness.

What is my path? What is my identity? To whom do I belong on the earth? What work do I do? For whom do I strain myself always? What do I speak? What do I think? Where do I go? I do not know as to who I am. Why am I then wandering about like one who has lost his direction.

महाकविकालिदासाष्टकम्

— सत्यव्रत शास्त्री

गङ्गोदधारा इव शुद्धरूपाः

शशाङ्कुलेषा इव कान्तिमल्यः ।

तूल्गार्थविज्ञानविभासयित्रः

श्रीकालिदासस्य गिरो विभान्ति ॥ 1 ॥

अंशुप्रकर्षेण यथाऽऽशुमाली

हिमातिरेकेण यथा हिमाद्रिः ।

तथा कवित्वस्य भरेण दिव्ये-

नायं कविप्राग्रहरो विभाति ॥ 2 ॥

पुराणमित्येव न साधु सर्वं

नैवानवद्यं च समस्तमस्ति ।

महाकवेः काव्यकलाविलासे

पुरातनत्वं च नवीनता च ॥ 3 ॥

शब्दार्थसाहित्यमपूर्वमस्य

काव्येषु पुष्टाश्च रसप्रवाहाः ।

सर्वाञ्जनानुन्मदयन्ति सत्यं

कुर्वन्ति तांस्तद्वशगान् हठाच्च ॥ 4 ॥

“वेगाद्वहन्ती च न चोत्तटा च

गम्भीरभावा च न चाप्रसादा ।

रसोत्तरङ्गा प्रतिभा विभाति

महाकवेर्देवतरङ्गिणीव” ॥ 5 ॥

निजाद्वितीयप्रतिभोत्थदीप-

शिखेव काव्यावलिरस्य दीप्रा ।

सम्प्रापयत्यन्यकवीन्द्रकाव्य-

समूहमत्यन्तविविर्णभावम् ॥ 6 ॥

पदावलिं कोमलकान्तरूपां

न्यस्यन् यथास्थानमयं कवीन्द्रः ।

ताञ्चाप्यलङ्कारभरेण युञ्ज-

न्नाभाति काव्यज्ञभराभिजुष्टः ॥ 7 ॥

कविप्रवेकेषु लसत्स्वनेके-

ष्वनेन भूमिः सविशेषशोभा ।

“ नक्षत्रताराग्रहसङ्कुलाऽपि

ज्योतिष्मती चन्द्रमसैव रात्रिः ” ॥ 8 ॥

